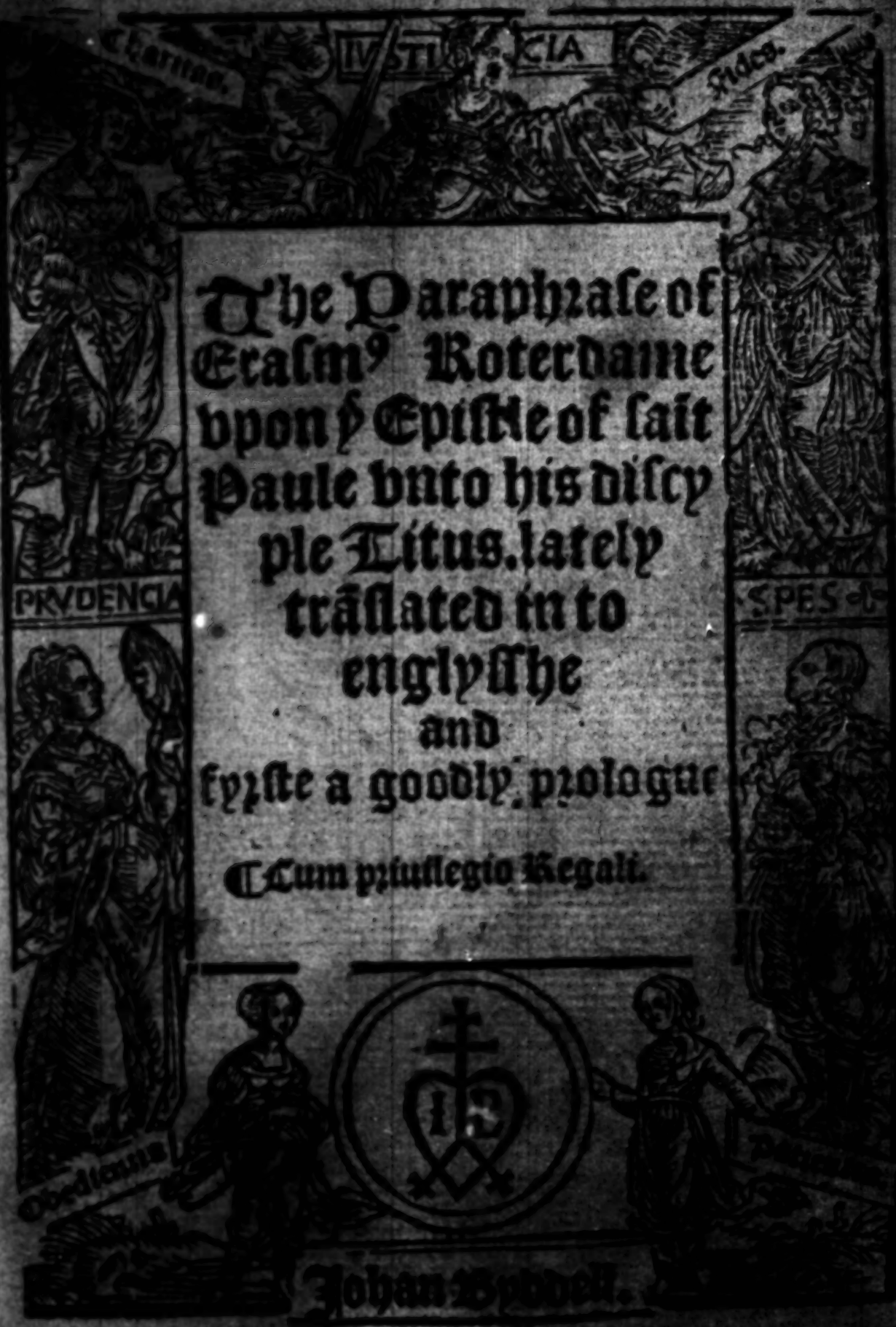

The Paraphrase of Erasm⁹ Roterdame vpon ẏ Epistle of saīt Paule vnto his discyple Titus. lately trāslated in to englysshe and fyrste a goodly prologue

¶ Cum priuilegio Regali.

Johan Byddell.

TO the Redar.

WHat thynge most gentle redar can better ꝓue how wel almighty god is pleased wꝫ this gracyous matrymonye betwene our most redoubted & victorious prynce Kyng Henrye/ & his most noble & excellent Queene Anne/ then ẏ of his inestymable goodnesse it hathe pleased hym after ẏ same lukkye maryage/ to shewe abrode in this regyon, the lyght whiche afore laye manye yeres whelued vnder the busshell, that it coulde shewe no cleernes at all. Yea and besyde, it was so closely hyd/ that it was almost quēched and vtterly done out. But nowe thankes be to our mercyfull lord god/ the lyght is not onely vncouerd/ but it hath more ouer recouered

uered his olde bryghtnes / & shy-
neth so abrode now / þ euen they
whose inwarde eyes be blynded
with false perswasyons of mans
and couetyse & bayneglorye per-
ceyue a twynkeling of this light.
For they can not deny but þ they
haue erred in many thynges and
were fer wyde fro þ square / how
lothe so euer they be to heare it of
laye men / or of suche as beynge
good preestes / wolde fayne call
theym agayne to his doctryne /
who alone is the waye / þ trouth
& lyfe. And what can be a more
euydent token of þ hye indygna-
cyon of the godhed agaynste the
chyrche of Rome, then that this
Pharao and all his egyptiens be
so hardened in theyr hertes, that
they wyll in no wyse receyue the
truthe & doctryne of hym whose
folowers they professe themselfe
to be.

to be. Of whome may full well be affyrmed the wordes of ẏ prophete Dauid. Eyes they haue/ & shall not se. Eeres they haue, and shall not heare. wherfore no meruayle/ for they are so drowned in the desyres of worldly worshyp. ẏ where as they shold saye with ẏ apostles to Chryst, Marci. x. lo we haue left all/ & haue folowed ẏ/ they can not saye (yf they shall not lye) but the clene contrary/ ẏ they forsake nothyng/ but catche all to them selfe and forsake him. wherfore the same prophet Dauid fearyng this displeasure and greate angre of god fallen vpon the papystes/ and desyrynge the grace shewed now to vs/ prayeth on this wyse. Lord make thy waies knowē to me/ & teache me thy pathes. And why prayeth he so. For as he writeth in an other

place

place. Curled be they good lorde
that swarue from thy commaũ-
dementes. Now who swarueth
more from the cõmaundementes
of god / thẽ he which taketh vpõ
hym to be an herdes man / and a
feder of Crystes shepe / & dryueth
them away from theyr mete / nor
playeth the good & iust husbond
of goddes house / sowynge spiry-
tual thynges & repynge therfore
carnall, but he repeth carnall thi-
ges / for ỹ sowyng of ỹ vnthryfty
cockle of most foule and abomy-
nable errors / and seducynge the
people of god after his moste de-
testable lustes. which word good
redar I wold not ỹ thou sholdest
thynke to be spoken generally of
all spyrytuall men. For there are
among thẽ thanked be god hyely
therfore, men endued with great
cõnynge / wysedom / & vertuous
lyuynge

liuing. whose workes according to the cõmaundement of the gospell, do shyne afore all men to the glorye of the father of heuyn. Againe thou must not so interprete my sayenges as I sholde thynke it vnlauful for the clergy to haue ony possessyons at al. Luc. x. euery workeman saythe Chryste is worthy to haue his wages. And the apostle wrytyng to ỹ Corinthyens sayth / who is he that serueth in warre at his owne coste: who planteth a vyne and eateth not of ỹ frut therof: who feadeth a flocke and eateh not of ỹ mylke of the flocke: But I meaned of suche as haue possessyons & domynyons more lyke to kynges & empours then spyritual fathers, not norysshynge with them preachers of goddes worde and theyr medy bretherne, but for preachers

of

of Ccystes lawes/thei fede suche as p̄ache theyr decrees. And thē ẏ lyke Annas/Cayphas/Joēs and Alexandre/of whome mentyon is made in the actes of the apostles forbyd men to speake or teache ī ẏ name of Jesu/for they will not haue his gospell taught nor spoken of, which Christ wold haue preached vpon houses. To rede ẏ new testament with them is heresy, which is no thyng elles saue Chrystes wordes & his dyscyples. And for norysshynge of poore folke, they maȳtaine other, litle or nothyng regarding them that they shold regarde/but euen passe them by/as our lorde mencyoneth in the gospell of ẏ preest & leuyte/that were moued with no pytye to socour the man that laye in ẏ way robbed & wounded. Agaynste suche preestes/and all

suche

suche as by fayned holynes and
hypocrycy seduce goddes people
from his teachyng & ỳ instructy-
ons of his apostles to theyr fay-
ned dremes. Agaynst thē, cryeth
scripture in many places. Harke
what Hieremie writeth in ỳ .xxiij.
chapitre. wo be to shepdes which
dysperple & all to teare the flocke
of my pasture, therfore these wor-
des sayth the lord god of Israell
to sheperdes that fede my people.
you haue scatered myne herde &
thrown them out and not visy-
ted them. Lo I shall visite vpon
you the malyce of your studyes
saythe our lorde. And Ezechyell
in the .xxxiij. chapytre. wo be to
the sheperdes of Israell / whiche
dyd fede them selfe. Be not her-
des fed of theyr herdesmen / you
dyd eate the mylke and with the
wolles you were couered, & what

so

to euer was fatte / you kylled it.
But my flocke you dyd not feade
you dyd not conſolidate ỹ which
was weake / you healed not that
whiche was ſyk / you bound not
to gyther ỹ whiche was broken /
you brought not againe ỹ which
was abiecte / and you ſought not
that which was loſt / but you ru-
led them with auſterite & power.
And my ſhepe were ſkatered a-
brode, becauſe there was no ſhep-
herd / and they were deuoured of
all the beaſtes of the feelde & dyſ-
perpled. My herdes haue erred
in all mountaynes / and in euery
hy hyll / & vpon all the face of the
erthe my herd hath ben all to ſka-
tered / & none there was ỹ wolde
ſeke them. Therfore ſhepherdes
here you the wordes of our lord.
I lyue ſaith ỹ lord god. Becauſe
that my flockes haue bene made

in to rapyne and my shepe to the
deuouryng of beastes of ỹ felde/
bycause there was no shepeherd/
nor the shepeherdes dyd not seke
my flocke/but the shepherdes did
feade them selues/& they dyd not
feade my herdes/therfore shepe=
herdes heare you the wordes of
our lord. This sayth ỹ lord god.
Lo I shall requyre of the shepe=
herdes myne herde oute of theyr
honde/and I shall make them to
cease that they feade no more my
flocke/nor that ỹ shepherdes can
no more feade theym selues. And
I will deliuer my flocke frō theyr
mouth/& it shall be no more eatē
vp of them .&c. Se here most gē=
tle reader the angre of god euy=
dently fallen vpon the byschop of
Romes tyrannye/and his adhe=
rentes whose proude power day=
lye decreaseth according to ỹ say=

enges

enges of this prophete/for theyr
deuourynge of Chrystes flocke.
And se also on the other syde the
greate goodnes of god towarde
our Englysshe nacyon/ whyche
hathe delyuered vs oute of his
rauenyng mouth/ and gyuen vs
our hed & herdes man our moste
redoubted soueraine/ whome he
hath made the veray defender of
the fayth and an hed shepherd to
set suche herdes men vnder hym/
which shall fede vs & not deuour
vs. Is not this a greate token
gentle redar/ that almyghty god
is well content with this gracy-
ous & veray fortunate maryage/
whiche hath sente vs the light of
his lawes seuen that tyme & hath
brought vs out of the thraldome
of yll bysshops. And as he made
kynge Dauid keper of his herd
of Israell as it is expressed of the

pro-

pzophet in the forsayd chapytre/
euen so he hath by the voice of his
people/ chosen our most noble &
vertuous kynge Henry to be hed
of his Englishe flocke, as well in
spirituall gouernaũce as in erth-
ly domynyon. Let here no man
murmour as some do yet/ ỹ his
grace is electe to be hedde of the
chyrche in his realme/ no forther
then goddes lawes do permyt/
as who saith, there is in ỹ pointe
an obstacle. For why sholde not
by goddes lawe our kynge and
souerayne lord be our hed herdes
man as well as Dauid beynge a
lay prynce was hed shepeherd to
his flocke of Israell. Now wher
can ony of them fynde one iote in
scripture that proueth theyr most
holy father to be aboue kynges or
temporall rulers: peraduenture,
they wyll bryngе forth for them,

that.

that Peter sayde to our lorde, lo lorde here be .ij. swerdes & therof inferre / that he & his successours had giuen to them hy power both ouer spyrytuall & also tempozall. In good soth this is a ioyly smal reason and worthy to come oute of a pzofoũde sophysters mouth, euen as who wold say. yf when the kynges grace rydeth in to the forest on hũtyng / one shewe him an hart oz two, ergo by and by he is cheke foster of ỹ hole londe. Ad populũ phaleras / as plius saith. Let them blere good sely poze sỹple folkes eyes / with these gewgawes / foz other men seith their lygyer de mayne well ynoughe. what saith Peter him selfe doeth he ascrybe ony such power to him oz ony other of his teachyng. Be you obedyente saythe he to euery humayne creature foz our lordes

sake /

sake/eyther to the kynge as most excellente (marke you he calleth kinges most excellent, & vsurpeth no suche tytle to hym selfe) or to other guydes as sente of hym. Saint Paule sayth that all temporall power is of god/& he byddeth in diuers places to be obedient to temporall prynces. Some hystoryes also make mencyon, ẏ ẏ bysshop of Rome toke not vpon hym to be hed of the chyrche tyll ẏ yeare of our lord. C.xcv. Ergo then yf this hystorye be true it is a false tale to saye ẏ this double power was ginē to Peter of god, seyng that neyther he nor a dosen mo of his successours (graunted ẏ he was pope) toke it not vpon theym tyll one vyctor waxed so stoute/& yet he vsurped no tēporall power, how that came in I report me to them. Saint Paule

neuer

neuer sayde of the apostles that they bare ony swerde, but of temporall pryncys he sayd that they bere not a swerde without cause. It is meate for vs then to gyue to god that is his / & to our kyng ꝑ is his. who as thou seest hathe the rule ouer vs vnder god & not ꝑ bysshop of Rome. And hyghly we are bounde to thanke the blessed Trinite / that ꝑ eyes of faithfull people be vncouered to se the truthe. wherfore I confesse that I was my selfe a greate whyle blynded & went aslyde in the cousell of wycked men. psal. j. & stode a longe season in the way of synners / yea & sate fast in the chayre of pestilence. But I thanke our blessed sauyour whiche dyuerslye calleth whome he lyst to hym / he hath vncouered myn eyes which were blyndfelde with two foule

cloutes of ygnorraunce and false perswasion / & he hathe made me haue an occasyon to loke better on his doctryne / and to perceyue the errour that I was deceyued in / as Horace saythe. specie recti. and thynkynge there to be ryght where none was / & there wrong where the ryght was. wherfore sens as I truste I haue escaped the foule storme of false beleue. For what shall I call els ỳ trust in papystycall power. I haue to ỳ entent to help other set forth in englisshe thepke of saint Paule to his discyple Tyte which techeth howe moche and howe straytly we be bounde to obey next God our kyng & soueraỳne lorde. For as he writeth in the. xiij. chapitre to the Romaynes / who resisteth agaynste them resysteth agaynst the ordinaunce of god. And who

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cloutes

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resyste agaynst gods ordynaūce,
they purchase theyr owne damp-
nacyon. Agayne yt chrysten men
be bounde to obey theyr prynces
though thei be miscreaūtes, how
moche more be we bounden to o-
bey our most vertuous & chrysten
kyng & lord/which so dyligently
laboreth with all his hole entent
to haue vs the verraye shepe of
Chrystes folde and to delyuer vs
also/from ỹ daūger of rauenyng
wolues. wherfore no doubte but
god of his goodnes wyll longe
preserue hym & defend hym from
his enemyes. Besyde this epystle
sheweth euery man both spirytu-
all and tempozall, how he ought
to vse him selfe, that he may after
this lyfe be pertener of that lyfe/
wherunto we are all bought/&
shall yf we lyue well not fayle to
come to, not by pardons bought
from

from Rome / but by the merytes of Thzystes passion. wherfoze I with hole hert and mynde beseech the good redar yf thou fynde ony frute herein / as no doubte but ỹ shalte, and that largely / endeuer thy selfe as nere as god will giue ỹ grace to liue accozding to saint Paules doctryne, & next to pzaye the blessed Trinite to graunt me his grace to leue from hens fozth. the blyndnes of synne and to lyue after ỹ lawes of god & my pzince. And to thentent ỹ shalt ỹ better perceyue what this holy apostle hathe wzyten: I haue added to / ỹ paraphzase of Erasmus which shall make all thyngplayne to the. The grace and peace of God be wt the and me and all good chzysten people. Amen.

The Epistle of Paule vnto Tytus.

PAule the seruante of God and an Apostle of Jhesu Chryste: to preache the faythe of goddes electe/ and ꝑ knowlege of the truthe/ whiche truthe is in seruyng god/ in hope of eternall lyfe/ whiche lyfe god that cannot lye/ hathe promysed before ꝑ worlde began/ but hath at the tyme apointed opened his wordes by preachynge/ whiche preachyng is cõmytted vnto me, by the commaundement god our sauyour, to Tytus his naturall sone in the comen faythe. Grace/ mercye/ and peace from god the father/ and frome the lorde Jesu Thrist our sauyour.

For

For this cause left I ȳ in Crete,
that thou sholdest ꝓfourme that,
which was lackyng and sholdest
ordeyne senyours in euery Cytye
as I appynted ȳ / yf ony be suche
as no man can complayn on / the
husbond of one woman, hauing
faythful chyldren / which are not
sclaundered of ryot / neyther are
dysobedyent. For a bysshop must
be such as no man can complaine
on as it becometh the minister of
god / not stubborne, not angrye /
no dronkard / no fyghter / nor ge-
uē to filthy lucre / but herberous /
one ȳ loueth goodnes / of honest
behaueour / rygtuous, holy / tem-
perat / and suche as cleueth vnto
the true worde of doctryne / that
he may be able to exorte w̄ whol-
som learnynge / and to ymprouē
theym that saye agaynste it. For
there are many dysobedyent / and
talkers

talkers of vanyte, and disceyuers of myndes, namely they of ꝑ circumcisyon, whose mouthes must be stopped whiche peruert hole houses teachyng thinges which they ought not because of fylthy lucre. One beyng of them selues which was a poete of their owne, said. The Cretayns are alwaies liars, euill beastes, & slow bellies. This wytnes is true / wherfore rebuke theym sharpely / that they may be sounde in the faythe / and not takyng hede to iewes fables, and commaundementes of men, which turne from ꝑ truth. Unto ꝑ pure / are all thynges pure / but vnto theym that are defyled / and vnbeleuyng is nothing pure, but euen ꝑ very mindes & cõsciences of them are defyled. They cõfesse ꝑ they knowe god / but w dedes thei deny him / & are abominable /

and

and dysobedient / & vnto all good
wozkes dyscomendable.

The seconde chapytre.

But speake thou ỹ whiche
becommeth holsome lear
ninge / that the elder men
be sobze, honest, dyscrete, sound
in the fayth in loue and patience
And the elder women lyke wyse
that they be in suche rayment / as
becommeth holynes / not false ac
cusars / not geuen to moche dzyn
kynge / but teachers of honeste
thynges / ỹ they nurter the yong
women foz to loue theyz husban
des / to loue theyz chyldzen / to be
of honeste behaueour chast / hus
wyfely / good and obedient / vnto
theyz owne husbandes, that the
wozde of god be not euyl spoken
of. Yonge men lyke wyse exhozte

that

that they be of honeste maners.
Aboue all thynges shew thy selfe
an insample of good workes in ỹ
doctryne shewe vncorruptio/ho-
nesty & the holsom worde/which
can not be rebuked/ỹ he whiche
withstondeth may be ashamed/
hauynge nothyng in you that he
may dyspraysle. The seruauntes
exhort to be obedyent vnto theyr
owne maysters/& to please in all
thinges, not answeryng agayne,
neyther be pyckers, but that they
shewe all good faythfullnes that
thei may do worshipe to ỹ doctrin
of god our sauiour in all thyngs.
For the grace of god ỹ bryngeth
health vnto all men: hath apered
and teacheth vs that we sholde
denye vngodlynes/and worldly
lustes, and that we shold lyue ho
nestly, ryghtuously/and godly in
this present world, lokynge for

that

that blessed hope and gloryouse aperyng of the myghty god/and our sauyour Jesu Christ, which gaue hym selfe for vs/to redeme vs frome all vnryghtuousnes/ & to pourdge vs a peculyer people vnto hym selfe/feruently geuen vnto good workes. These thynges speake/and exhorte, & rebuke with all cōmaundyng. Se that no man despyse the.

The thyrde chapytre

WArne them that they submyt them selues to princes & suche as haue power ouer thē to obey theyr cōmaūdment/that they be prompte vnto all good workes, that they speake euyll of no man/ ẏ they be no fyghters/ but softe/shewynge all mekenes

vnto

vnto all men / for we our selues also were in tymes past, vnwyse, dysobedyent / deceaued / in daunger / to lustes and to dyuers maners of voluptuousnes / lyuynge in malycyousnes / and enuye, full of hate hatyng one another. But after that the kyndnes / and loue of our sauyour to manward apered not of the dedes / of ryghtuousnes whiche we wrought / but of his mercye he saued vs, by the fountayne of the newe byrthe & w̄ the renuyng of the holy goost / which he shed on vs aboūdantly thrughe Jesus Chryst our sauyour / ẏ we ons iustifyed by grace / sholde be heyres of ęternall lyfe / thrugh hope. This is a true sayenge. ¶ Of these thynges I wold thou sholdest certefy / that they which beleue god, myght be stodiouse to go forward in good

workes.

wozkes. These thynges are good
& profytable vnto men. Folyshe
questyons and genealogyes and
braulynges and stryfe aboute the
lawe auoyde, for they are vnpro-
fytable/ superfluous. A man that
is ỳ auctor of sectes after ỳ fyrste
& seconde admonyshyon auoyde
hym/ remembrynge that he that
is suche is peruerted and synneth/
euen dampned by his own iudge
mēt. when I shall send Artemas
or Tichicus be dylygent to come
to me vnto Nycopolys. For I
haue determined there to winter.
Bryng zenas ỳ lawyer & Apollos
on theyr iorney dylygently/ that
nothyng be lackyng vnto them.
And let oures also learne to excel
in good wozkes as farforthe as
nede requyreth/ that they be not
vnfrutfull. All that are with me
salute the. Grete them that loue
vs

vs in the faythe. Grace be with you all. Amen. wryten frome Nicopolis a citie of Macedonia.

Here begynneth the Paraphrase of Erasmus of Roterdame vpō saint Paules Epistle to his dyscyple Tytus.

PAule my selfe the frowarne seruant and obeyer/not of Moyses lawe as I was ones/but of the lawe of god the father/ and Embassadour of his sone Jesu Chryst. Of the whyche myne Embassade or cōmissyon the hole effecte is this, that suche as god hathe electe to euangelycal helthe/them I shold exhorte and call/ not to ỹ observacyon of ỹ olde lawe/ or to put

theyr

theyr trust in theyr workes / but I must moue thē to faith / which only openeth to all men ẏ entrȳg to euerlastynge lyfe / thrughe the free goodnes of Jesu Chryste. And my cōmyssyon is not to call them to faith onely / but also to ẏ knowleg of trueth which among the gentyles was ouerheaped & doluen in the imagynacyons and fayned Inuentyons of worldly wysdom. And among the iewes it was had in shadowes & wrappinges of figures. I am encharged I say to call men to ẏ knowlege of truthe / not that whiche ẏ phylosophers of this worlde do teache / dysputyng on the causes of naturall thynges / but to the knowlege of the truthe, whiche compendiously sheweth in what thynges true chrysten lyuyng is set / whose ende and rewarde is

euer-

euerlastyng lyfe/folowyng after
this shorte lyfe that we lede here
in this worlde, which euerlastig
lyfe all good and godly lyuers
ought with ꝑ more trust to hope
for/in how so euer great tribula-
tions and euylles of this worlde
they be. Fyrste by cause he ꝑ pro-
mysed them this lyfe euerlasting
was not a man that myght both
be deceyuyd hym selfe, and also
deceyue other/but it was god hy
selfe/which as it can not be cho-
sen/but he must nedes abyde styll
god/so can nothynge surely pro-
cede from hym/but ꝑ mere truth.
And agayne bycause this that he
promysed, he dyd not promyse it
by chaunce, or nowe of late/but
afore that the worlde was made
it was fyxed & fully determyned
by ꝑ deuyne and vnchaungeable
decre of his mynde to do ꝑ which

he

he nowe doeth. There is no newe thynge come to his purpose/ but that thynge which for secrete causes onely knowen to the godhed he wolde haue hytherto couered and hyd/ that wold he haue opened to all the worlde at this tyme whiche by his euerlastynge wysdome he had afore appoynted to this busynes. Nor he wolde not that there sholde be onely shewed to the Jewes a darke shadow of ỹ fygures of some blynde thyng and harde to be discussed/ but his wyll is to haue a playne truth to be made open by ỹ open & playne preachynge of the gospell to all men, wõute ony dyuersyte eyther of nation or tongue. This is the sum and hole effect of ỹ doctryne of the gospell/ ỹ pchyng wherof I haue not takẽ vpõ me of myne owne hed/ but it was cõmytted

to

to me and not by men/ but by our
sauyour god/ who not onely cal-
led me to ỹ occupieng of an apes
roume and office/ but also he en-
ioyned it me/ yea & so he charged
me therwith/ ỹ it was not lauful
or free for me to say naye to that
whiche he cõmaunded me to do/
which wordes I haue spoken to
thentent ỹ no man sholde thynke
myn authorite to be lyght/ or els
theyr authoryte/ whome I haue
put ony where i my stede. I ther-
fore ỹ same Paule beyng in suche
authoryte do wryte this letter to
Titus my true and naturall son/
not by bodely generacyon but by
the sede of faythe. which I haue
so shed in to hym and in ỹ which
he so well resembleth me/ that I
seme to be renewed in hym lyke
as a father is in his owne natu-
rall son. To hym I wysshe that

there

there may come grace and peace
from hym / from whome all very
goodnes dothe come / that is to
saye from god the father and his
son Jesu Chryste ꝑ onely author
of our helth. For in suche ryches,
as grace, & peace are, my desire is
to haue my thyldren made ryche.
But to speake now to the my son
Tytus, syth I dyd knowe ryght
well the nature of this Ilonde /
and againe I dyd not doubt but
that they had nede of a faythfull
and dilygēt creanser or ouerseer /
I haue for that cause lefte the in
Crete as representyng myn own
person, bycause that the busynes
of the gospell calleth me to other
places / ꝑ suche thynges as haue
there begō to be corrected by me /
thou as my deputye maye make
make an ende of thē. And because
ꝑ thou alone art not able to ouer-

loke so many cytyes as this Ile
is replenysshed wt/ ẏ shalt ordeyn
in euery cytye an hedde preest or
bysshop as I whē I depted dyd
byd the / But beware that thou
admyt no man to so hye an offyce
without greate dyscressyon / for
he must be a very proued man to
whome thou shalte betake this
charge / and not all onelye of a
knowen and testyfyed honestye /
but also he must be clere from all
supycyon of any maner of faute
what so euer it be. Suche a bys-
shop or ouerseer to thentēt that ẏ
mayst ẏ better and surelyer chose
out / I wyll set hym forth by cer-
tayne sygnes / yea and in maner
paynt hym to the. Yf thou know
ony man to be of suche maners &
that vpryght lyuyng / ẏ no faute
can prouable be layde to hym. Yf
ony man beyng content with one
matry-

matrimony geue no token of vn-
chaste lyuyng / if he haue chyldren
so instructe and brought vp, that
not onely in the knowlaigyng of
Chrystes faythe / but also by the
innocency of theyr lyuynge they
shew them selfe to be chrystē mē:
that is to saye not yll named for
ryot, as ỹ cōmune sort of yonge
men be / nor dysobedyent to theyr
father and mother. For he that
shall be counted worthye to be a
bisshop must be so fer wyde from
all byce & besyde that fro ỹ suspi-
cyon of ony byce / that he muste
marke that he not onely kepe his
owne honesty / but also of all his
householde, for the fautes of the
chyldren are wonte cōmunely to
be reproched to the fathers & mo-
thers. Now what soeuer hurteth
ỹ good name of a bysshop / it tur-
neth to ỹ sclaūder of the gospell of

Chryste. It is necessary therfore
þ he whiche in a maner standeth
in goddes stede/and to whome þ
treasure of the teachyng of þ gos-
pell as to a chosen dispẽser therof
is commytted be in all poyntes
without blame/and a great way
from the vyces of theym whiche
cõmunely bere offycys/that they
which be vnder hym, may be vn-
der him wyllyngly, and with all
the hert in theyr body. He muste
loke vpon nothyng but the soule
helth of the flocke that is betaken
to hym/he must study to amende
and not to oppresse/to teache not
to compell,to lede & not to draw/
he muste perswade rather then
callynge for dutye/he must ouer-
com more by benefites and suffe-
raunce/ then by lordlynesse and
hy spyryte. He that shall occupye
this rome I say must not be stub-
berne/

berne/[illegible]ngry/nor hasty i spe-
king/by which thinges men will
sooner withdrawe theyr hertes
then folow ony doctrine, he must
also in ony wyse beware of coue-
tyse and gapynge after lucre for
that thynge is vyle and pestylent
in ony laye offycer, & moche more
to be abhorred in a bisshop or ony
spyrytuall man. For he that is
infecte with the vyce of auaryce
doth nothyng vpryghtly, and as
of equyte it shold be done. A bys-
shop muste besyde these be sober,
iust in innocency of lyfe, vertuo⁹
and godly in the obseruacyon of
Chrystes faythe and relygion of
the gospell, not subiecte to ony yll
affectiōs, but ferre aboue all such
desyres by whiche the commune
sorte of men are led vp & downe.
But chefyly he must be a stedfast
holder of the wordes of ẏ gospell,
wher-

wherin he is bound to [illegible]ell in-
ſtructe / that he may teache ſuche
as be ignorant in thoſe thynges
that ꝑteyne to theyr ſoule helthe,
& that he may with holſom doc-
tryne exhorte and call forwarde
theym that are ſlow and repreue
them ꝯ ſpeake agaynſt the truth.
I do not warne the of theſe thin-
ges cauſeles / for there be many
waywarde parſons / brabelers
& deceyuers of mennes myndes /
which not geuyng an eere to the
teachyng of ꝯ goſpel, but ſtede
of it vayne & vnprofitable fables
of ꝯ iewes, wherby they may get
them a name of lernyng among
ꝯ people, & wynnynge alſo. And
by theſe fables they entiſe ꝯ min-
des of ſome ſymple folke & begile
them crawlyng vnder the colour
of the goſpell in to the mindes of
theyr herars, in ſo moche ꝯ many

tymes

tymes they corrupte not one or
two, but they ouerthe hole house=
holdes and kynredes, teachynge
shamefull thynges / & far square
from the verite of ỹ gospell. And
yet for al ỹ they abuse the tytle of
the gospell to the lucre / whiche
vilanously they daily hunt after /
wherfore se ỹ you rebuke theym
sharply and shyt theyr mouthes.
There be some of the gentyles ỹ
be combred with this enormyty /
but specyally ỹ shalt fynde them
of this malitious secte, which be
iewes cõuerted to Chryst, which
vntruely teache the gospell / men=
glynge alwayes therw ỹ lawes
of moyses, and wyll not leaue in
ony wyse the false superstition of
the iewes. And it is no meruaile
to haue suche men foũd in Crete,
that fede their belies with brabe=
lyng and naughty waies / sythen

many

many yeares agone Epimenides
the poete, whiche was hym selfe
a mā of Crete, did speke of them /
which wordes were these. Wyen
of Creete be alwayes lyars / yll
beestes / & slothfull belyes which
wytnes is so true ꝑ it maye seme
well ynoughe to be spokē of god
des owne mouthe. Be not they na
tural lyers which fere not to dar
ken the mooste clere lyght of the
truth of the gospell with theyr fa
bles. Be not they noyfull beastes
whiche in euery place blow theyr
venom on symple persones / that
be not ware of them. Be not they
slouthfull belyes, whiche had le
uer by false doctrine to lyue in I
delnes and rankly, then for ꝑ de
fence of the gospel to lyue in hun
gre, & be shrewdly handled many
tymes as we be / werfore rebuke
suche naughtypackes ernestly, ꝑ

they

they may amend/and leuyng the
truste that they haue in the cere-
monyes of ꝑ olde lawe/they may
geue theim selfe holy to the truth
of ꝑ gospell. And that they geue
not theyr eeres to such vnthryfty
tales of the Jewes/thrughe the
whiche the ꝓceptes of Thryste
are let go/and constytutions of
men are brought in/of the obser-
uations of new mones/of the ke-
pynges of the sabbot/of cyrcum-
cysyon/of washynges/of choyse
of meates/of clothing/of certeine
thyngs that may not be touched/
of the house seuen dayes vnclene/
& other lyke to these, whiche god
for a tyme cōmaunded to be kept
of ꝑ Jewes/partly that that na-
cyon beyng rebell and vnweyldy
to be ordered/myght be holden &
kepte vnder by the multytude of
ꝓceptes or cōmaundementes/

partly

partely that these thynges shold
be as shadowes of true thynges
that were to come. But they are
now vtterly of none effect so mo-
che ỹ yf ony man wyll contynew
styll to obserue these thiges after
the maner of ỹ Jewes / nothyng
can turne them moze from the de
rite of the gospell. Foz there is no
nation ỹ moze stubbernely doeth
rebel agaīst ỹ gospel / thā ỹ Jues
doo / which can in no wyse leaue
these folysche tryfles. This meate
(say they) is vncleane eate it not.
This body is vncleene touche it
not / hens awai with these dyuer
sytees amonge Chzisten men / to
whom as they be cleane / all thyn
ges are clane / noz they sholde ab-
hozre nothynge ỹ god hath made
foz ỹ vse of man. And as to them
ỹ be pure chzistē men / nothing is
impure oz vnclene, so to ỹ Jewes

whose

whose mindes are filthy and vn-
clene, nothīg is clene, not so moch
as they that ẏ olde law suffereth
and doth permyt as clene, for se-
ynge they mystrust hym whiche
after the openyng of the gospell
wold haue all these thynges not
obserued after ẏ fleshly & litterall
sence, but to be referred to the bu-
synesse of the soule. what thynge
can be pure to them, whose mind
are spotted & infecte w̄ mistrust/
& their liuyng defyled with inor-
dinate wast/ ambytion, couetise,
and other vyces. They vpholde
the lawe with tothe & nayle/ and
yet they wote not what the lawe
meaneth. They haue their p̄puce
circūcysed/ but ẏ mynd w̄in is vn
circūcised. They go i to ẏ tēple w̄
hōdes & fete wasshed, but ẏ soule
& cōsciēce is vnwasshed. They ke
pe their sabbot holy from bodely
workes,

wozkes / but in the meane tyme /
they haue theyr brefte vnquyeted
with hate, anger, simony / & other
troubles of the soule. They fere
to be contamynate yf they taste
pozke oz pygge / but they thynke
them selfes cleue when they with
gredy eeres here soule comunycacion & bakbityng of other. They
thynke them selfes fyled yf they
touche ony caren / but yet thei abhozre not to touche a quene oz stolen geare. They thynke it a foule
synne yf they vse onye garmēt of
lynen and wollen mengled togyther / but they stōde not amysse in
theyr owne conceyte when they
haue theyr brest ouercouerd with
so many foule vices. It is a great
shame therfoze to theym to boste
them selfe that they alone knowe
god seyng that they deny hym in
theyr dedes moze then ony other.

Do they not deny him, whē they
are so spotted with ꝑ fylthyes of
the soule, that they are to moste
mē abhomynable, and when they
be so weake, yea & deed in beleue,
ꝑ no man can handle theym. And
fynally when in all dedes of true
faythe and seruyce towarde god
by which we sholde make god to
be mercyfull to vs / they be farre
worse then other men be.

The second chapyter.

But let thē go with theyr
fables / let ꝑ naughtines
of these men moue the
nothynge at all / but for all them
remembre thyne office and duty,
and speke tho thynges that be in
dede mete for the lernynge of the
gospell / ꝑ is to saye whiche may
make vs cōmendable to god for
our

our clene myndes and clene ma-
ners / & declare that we be the dy-
sceples of Chryst. But here per-
aduenture ꝑ wylt aske me what
thinges they be. Thou shalt war-
ne the elders and senyours of the
people ꝑ they be sobre / wachfull /
& dylygent to all workes of ver-
tue / and that they ouercome the
dulnes of theyr age w̄ the quike-
nes of kaythe. warne them also ꝑ
they kepe grauyte and that they
play not the foles lyke yong men
vncomely in theyr olde age. And
that they be of good and sad ma-
ners / ꝑ the youth may haue them
in reuerence and awe / & tempate
them selfe that they be not way-
warde and soone an angred as ꝑ
cōmune sorte of olde men is / and
wel commended of other & with
out blame not onely for the inte-
gryte of theyr keythe / but also in
doyng

doynge dedes of charyte / and in suffrynge of incōmodityes & trybulations, namely for the gospell of christ. On ẏ same maner thou shalt warne olde wemē that they go apparelled after suche maner as becometh theym that wyll be named chrysten folke / they must not blame the lyuynge of other / whiche faulte is peculyer to this sex and age. They muste not be geuen to ouermoche drynckynge of wyne / how be it ẏ vse of wyne must be permytted to age / so it be moderate. They must teche maydens & yong women honest thinges / no nycenesse or other yll maners and so brynge them vp that they loue theyr owne husbondes and theyr children / and that they be sobre and chaste / and busy at home, and for to se theyr houses well ordered and playe the good

hous-

housewyues. For this surely is ȳ
chefest praise ȳ women can haue,
to be knowen subiect & obedyent
to their husbondes / that by theyr
lewde maners the name of god,
(whose relygeon they professe) be
not sclaundred. For sythen we se
ȳ wyues of myscreauntes or he-
then men to behaue theym selfe
ryght womanly in these pointes
belongyng to womanhod / what
shall suche infydeles say if they se
chryststen women in ȳ layd poin-
tes worse then be theyr women
whome as they are chrysten / so
they ought a great deale to passe
them in honestye & vertue. Now
what thynge old women muste
by thyne instruction teache yong
maydens and yong wyues / that
same shalte thou thy selfe teache
yong men / exhortyng them to be
sobre & moderate in theyr affecti-
ons /

ons/ that ỹ heate of youth ouer=
throwe them not hedlynge in to
viciousnes. And that thou mayst
with moze efficacie ỹswade these
thynges. Fyrst of all be thou thy
selfe to theym an exãple of honest
dedes, and ỹ in all office of godly
lyfe. For no man doeth sooner oz
easylyer ỹswade, then he whiche
constantly doeth as he teacheth.
Thou shalte therfoze teache the
youth thus, & in the meane space
in teachynge lyue vpzightly that
thy lyfe be not cozrupt with ony
vyce/ & kepe suche grauyte that
it maye make theym to haue thy
doctrine in reuerence & awe. And
therfoze so moderate all thy lyfe
& wozdes that there can nothing
be founde in the/ to be despysed &
set at naught/ so that not onelye
they whiche be vnder thy looze/
may obey the/ but also they that

were afore agaynste the gospell,
may be a shamed of theyr yll say-
enge/ when they shall se all thyn-
ges in the so without blame, that
they whiche lye in wayte for the,
and seke all ỹ occasyons thei can,
to chop at the, can fynde nothyng
wherby they cã iustly speake ony
thyng agaynst ỹ. As concerning
seruauntes exhorte theym to be
obedyente to theyr maysters and
dylygente to please theym in all
thynges that not by the professi-
on of Chystes religion they may
seme to be made wors then they
were afore/ and therby may be-
gynne reproch to be geuen to the
gospell/ when it is al the frute of
naughty parsons. Let them not
therfore be full of excuses, and yll
wylled to do theyr masters com-
maũdemẽtes, nor preny pykers/
as the most sorte of yll seruantes

be

be / that seynge they profesle the
gospell they declare themselfe in
all seruyse to be don to theyr ma-
sters, faithful & true / yea though
their masters do but litle deserue
it of them. So that thrugh theyr
honest maners thei may cõmend
and set forth the doctryne of our
sauyour god / ẏ by them mo men
may be drawen to the folowyng
of it / if men se suche as knowlege
theym selfe to be christen men / to
be therby more gentle and amy-
able in all theyr lyuynge. For in
this thrugh ẏ gospel hath shined
ẏ goodnes and gentelnes of god
our sauyour not afore knowen.
And it hathe not shyned onely to
the iewes / but egally to all men,
not that after we be delyuerd fro
the burden of Moyses lawe / we
sholde lyue after our owne wyll /
but we be taught / that after that

by baptyſme ꝑ fautes of our lyfe
afore paſt be forgeuen vs / & that
we ſwerynge to abide by Chriſtes
wordes haue ones renoũced and
geuen vp the wycked relygyon &
worſhipping of ymages, of ydols
and with theym alſo all worldly
deſyres / ſo that after we ſholde
lede our lyfe here in this worlde
that it may appere verely ꝑ we be
regenerat or new borne in Chriſt,
and made quyte other men then
we were afore. And we whiche
ſerued afore to wyckednesſe / to
vnhappy dedes & dyuers affecti-
õs / which euen as it were baites
drew vs to vyllanye: muſt from
hence forth kepe ſuche moderatiõ
that we be in no wyſe trobled w̃
deſyres of worldly thynges. Let
vs ſhew in vs iuſtyce / ꝑ as moch
as is in vs, we do for euery man,
and hurte no man / that we may
now

now geue with a true profession
& hole lyfe to god suche worshyp
as we gaue afore to deuyls. And
though in the mean season we be
punished with pouerte/barenes,
sclaunder/chydynges/& dyuers
other euylles/let vs not thynke
that our good liuyng is bar aine,
nor let vs not therfore hunt after
rewardes of this worlde/which
be neyther in comparyson great/
nor of no longe durance/but lette
vs loke for that greate rewarde
of euerlastyng lyfe that shal then
chaunce when after ỹ this world
is ended. In the which the mem-
bres of Chryste be yet bulyed by
afflyctions and sclaunders. God
the father shall open in his wor-
shyppers in his glory & maguify
cence/all theyr euylles ouercome
not apperyng humble but glory-
ous and ferefull to wycked men.

And

And to gither with ỹ father shall
appere in ỹ same glorie the lord &
sauyour Jesus Christ geuyng to
his mẽbres ỹ same euerlastig life
in ỹ which he now shineth, for he
by cause ỹ no man shall mystrust
his ꝓmise, wittingly & willingly
came to his deth, & holy gaue him
selfe to vs, ỹ he being fre from all
synne wold redeme vs by ỹ pryce
of his blode, from ỹ tyrãny of the
deuill, to whõ by our foule syñes
we were subiecte. And after ỹ he
had done away cleane our offen-
ces make to hỹ of vs a new & his
own people, which after his own
exãple shold despise all euilles & ỹ
enticemẽtes of this world & his
reward trod vnder fete, shold la-
boure to get the enherytaunce of
euerlasting life, which cryst doth
ꝓmise to all ỹ kepeth ỹ profession
of the gospel truly & w̃ clene lyfe.

The

The thyrde chapyter.

These thynges my Tytwiche be a greate deale wyde from the fabls of ỳ Jewes / speake them openly. Exhorte all people to folow them & suche as bend away from them rebuke them with hy authoryte / that such men as will not be perswaded by lerning, nor will not be moued by faire exhortations, nor by sharpe & ernestful correction made to refrayne. For there be some sautes that muste be healed by seuervte. Here therfore shewe forth the grauyte and authoryte of a bysshoppe and so behaue thy selfe / ỳ no man maye haue ony iust cause to despise the. Pryde and hawte countenaunce muste not be in the / but when so euer nede requyreth thou muste

showe

shewe thyne authoryte. Now as I wold haue that all seruauntes sholde be to theyr maysters, yea thoughe they be gentyles / euen suche by thy monycyon wolde I haue all christē men to be to theyr prynces and to suche as are hed offycers vnder them / though suche prīces or rulers vnder whom they be, are thē selfe vncrystened. For this muste we in ony maner of wyse take hede vnto / that no man may by our maners, catche ony occasyon to alienat him selfe fro the gospell. But it wolde so chaunce yf they that be heddes & rulers shold perceyue that we by reason of the professyon that we haue taken / were more sedicyous and stately, and lesse obedyent to theyr cōmaundemētes. For they wolde anon ley that to the faute of the gospell / & so more wdrawe

theyr

theyr myndes fro the profession
therof. warne them therfore that
beleue in Christ / ꝑ they be neuer
the more for all that free fro the
lawes & authorite of the kynges
or princes or other rulers vnder
whose domyniō they be / but they
muste the rather bycause they be
christen men, be obedyente sub-
iectes / and gladly do as they be
commaunded / and redy & prone
to euery good worke / then men
may se them do as they ought to
do not beyng constrayned therto
for feare of punyshment / but of
theyr owne fre wyll. For yf the
heddes do cōmaunde that which
is ryghtfull / it is greate iniquite
and a foule ensample to dysobey
hym that is heed ouer all other.
But agayne yf they cōmaunde &
rule otherwyse then ryght is / yf
they oppresse theyr subiectes to

hardly

hardly / yf they call to lore vpon theym: yet gentlenes & sufferance is more comely for no man thē ꝑ folowers of Christe. what so euer they commaunde vs that is not agaynst ꝑ very relygyon of god / we must therin gladly obey. Thei wyll peraduēture take away our goodes / what then? For theym groweth to vs a greate treasure of good vertuous lyuyng. They wil banniſhe vs out of ꝑ contrey. It maketh no matter / for Chryst is euery where redy to cōfort his seruātes. Here peraduēture some man wyll say / what & our pryn= ces be hethen men and worſhyp= pars of Idolles / contamynate w open vyces / enemyes to Chri= stes faythe. They that be ſuche / be ſuch to theyr owne harme and ieoperdy / it is not our parte to condempne them but to amende them.

theym. And better they may be induced by obedyence/ſuffrance/ and examples of goodlyuynge/ then by rebellyon/or oppꝛobꝛioꝰ ſayenges. Let vs leue theym to their iudge/and let vs remembꝛe what is fyttynge foꝛ vs. Chꝛyſt dyd pꝛaye foꝛ them that blaſphe= myd him/ſo fer wide it is that he wolde gyue chek foꝛ chek/ how is it then conuenyente that his diſcypples ſholde be contumelious agaynſte ony man as louers of ſtryfe and debate: But rather af= ter the example of hym/ whoſe name they do pꝛofeſſe/they muſt be gentle/ſhewyng all myldenes not onely vnto honeſt men and ſuche as hane well deſerued it/ but alſo muſte be obedyent vnto euery man. To good men bycau= ſe they deſerue it/to yll men that they amende/ and agayne that

they

they haue not a wors opynion of
our beleue / yf they be prouoked
and angred for a cause. Chrysten
charyte suffreth all thynges / and
in al thynges it hath good hope.
And if there be ony such yll men /
we must rather pytye them, then
abhorre theym. And therfore we
shall do more yf we call to remē-
braunce that we were somtyme
such as they be now. Let vs not
refuse theym by cause they are yll
lyuers, and wycked men / but let
vs helpe ỹ best that we can / that
they cease to be as they be, and be
gynne to be lyke vs / who called
vs from our blyndnesse? was it
not ỹ free clemencie or swete gen
tlenes of Chryst And that same
gentlenes of chryste may chaūge
such men whē he will. And how
be it that we which of Jewes be
made chrysten men, did not wor-

shyp

thyp Idolles / yet we were afore
our conuersyon subiecte to great
vices, beyng foles / inobedyent / er
ryng / geuen to diuerse appetites
& pleasures / ful of enuy, ful of ma
lice, grudgyng & hatig one of an
other. To these so great euylles
we were subiecte euē vnder Moy-
ses lawe, but that now for foles
& dulheddes we be made sobre &
wyse / ꝑ for rebelles we are meke
and treatable / for men errynge /
hauyng knowlege of the trueth /
for the seruantes of desyres and
voluptuousnes / the wyllynge ke
pers of iustice, for malycio⁹ / sim-
ple & curtes / for enuious / glad to
do good / for haters, wel willyng
to them that hate vs / this haue
we not neyther by moyses lawe
nor yet by our owne merites, but
by ꝑ free goodnes of god / by the
which we coueyte that all yf it be
possyble

possible sholde reioyce with vs in
a cõmune welfare / and to all mẽ
the verite of ỹ gospell may shyne,
as it hath shined to vs. For afore
lyke blynde men we were styll in
darkenes as they, but now sens
there is opened by the lyght of ỹ
gospell / how great the goodnes
and charyte of god (which is au-
tour of our helthe) is to all men /
then at the last we gate true lyfe
after that we had put away the
darkenes of our lyfe that we led
afore / not thrugh the obseruatiõ
of Moyses law / in whome was
conteyned a maner of iustice, but
yet of lytle efficacye to geue euer-
lastynge lyfe / but thrugh the free
mercye of god. For by the holy
fonte of baptysme we were rege-
nerat agayne & plãted in Thrysst,
and by his spirite being renewed
we haue ceased to be carnall and

begonne

begõne to be ſpirituall. Therfore what ſo euer we be / we are holy bounde to hym for it, which in to vs nothynge deſeruynge it / ſhed aboundantly his ſpyryte / which the law coulde not geue. And by Jeſu Chryſte he ſhed his ſpyryte in to vs, by whõ it hathe pleaſed him to geue vs all thynges / that we being purged by his benefite, frõ our olde ſynnes ſhold enforce by good workes to be made apte to take ỳ enherytaũce of immortall lyfe. Of ỳ which the doctrine of the goſpell maketh vs to haue ſure hope. Sens that we then were ones myſerable / and by the onely aboundante mercy of god deleuered from ſynne now hope for the crowne of euerlaſting lyfe we muſt haue pyty on other / and go aboute by all meanes that god alſo may haue mercye on theym.

Let

Let a chrysten bylshop in stede of
iewes fables tel these thynges to
the people, for they be certeyne &
without doubte. There remay-
neth nothyng more for vs to do /
but ỹ in our liuing we may reme-
bre ỹ benefyte of god and lyue ac-
cordyng to his pleasure / or elles
the profession of chrystendome &
the gospell wyll nothyng auayle
vs. wherfore I wyl that ỹ assure
all men of these thynges whiche
greatly longe to the purpose & cõ
fyrm thẽ therin also / ỹ thei which
ones haue beleued i god / ỹ by his
free mercifulnes they haue ben re
demed fro theyr synnes / & that he
will gyue ỹ crowne of euerlastyng
life to all them which by vertuo⁹
and godly lyuyng do study to fo-
low as nere as thei are able Jesu
Chryst / ỹ they I say which haue
this beleue so lede ouer theyr lyfe

that

that it maye seme accordynge to
our profession & not vnworthy so
greate promyses of god. Now
they shall declare them selfe to be
very christē men/not if they curse
or say yll by ȳ gentyles & iewes/
but yf they be beneficiall & gentle
to all men/& by the affection that
they haue to pyty/they reioyse to
helpe euery body. For these thin-
ges shall not onely ornate & com-
mend ȳ profession of the christen
beleue/as thynges of theym selfe
honest/but also profitable to draw
other to Chryste & to helpe other
whiche be oppressed with ony ca-
lampyte. The chefe poynt of chry-
stentye is to do good to all men/
and by benefites wylde bestes be
ouercome & made tame & gentle.
Thou shalt therfore on this ma-
ner speke & preache of these thyn-
ges not makynge ony doubte as
thei do which redacte all thinges

in to questyons and seme to haue nothyng perfyghtly to them assured / but teache them ẇ greate confydence of countenaũce with greate stedfastnes of wordes / ẏ all men may well perceyue & vnderstonde that ẏ art well assured of that whiche thou doest labour to perswade to other men / ẏ oute of these cõmeth ẏ frute of vertuo⁹ lyuynge. But folysshe and vncõnynge questyons and tangled or intrycate genealogyes and contencyous or brawlyng dysputations or rather warre vpõ Moyses law / whiche some folowyng the trade of iewes styrre vp and moue to get them therby a name & aduaũtage / cast them away as superfluous & vnprofytable to ẏ liuyng after ẏ gospell. For what hurteth it to good lyuynge yf I know not / why Moyses graue can no where be found / whether

it be as ẏ iewes say that he shold be called vp agayne by magiciẽs: How many yeres Matusale ly-ued: what age Salamõ was of, when he begat Roboam: why Moyses dyd forbed to eate the flesshe of swyne: why ẏ iewes do suppose that the blode of a wesell must with so greate care be pur-ged / & other thynges they moue doubtes vpon, which be yet more folyshe then these. In the expoũ-dyng wherof what neadeth him to tary whiche hasteth to the re-warde of good and vertuous ly-ning. These thinges must rather be cut away then declared. And thei which professe them as excel-lent thynges must be blamed and byd to holde theyr peace and not disputed with all. If thei erre by symplenes / when they are admo-nysshed they wyll amend. But if they do amysse by stubberne and

obstacle malyce/ for a name or lu-
cre or ony other foule cause/ then
wyll they be redye also to defend
as well false thynges as trwe.
Such men when thou hast ones
or twyse rebuked them/ yf they
cease not/ exchew theym as men
facyous and incurable/ lest they
maye do moze, when they be pro-
uoked/ then they wolde yf they
were let alone as men not regar-
ded/ yea & left to/ by such eggyng
and styrryng of theym, it myght
come to daūger/ that such which
cānot be amended, might by dys-
putations when thei are prouoked
drawe theyr admonytour in to ȳ
same errour. And what auaileth
it to geue ony moze medycynes
when there is no longar hope of
recouerynge. An errour cōmyng
but onely by the fragilite of man,
is remedyed by one or two war-
nynges but malycē is incurable.

and made wors, by putting to of
ony remedyes. And therfore he ẏ
beyng ones or twyse rebuked cō-
tinewith neuertheles to bide stife
in his opynyon/ let hym alone in
his froward mynde a man quite
ouerturned and remedyles. Nor
it neadeth not ẏ to labour to con-
dempne hym/sythen he is by his
owne iudgement cōdempned. yf
he perische/he is lost & cast away
by his owne faute. For he hathe
no such bukler to hold afore him.
I erred by ignorāce/no mā war-
ned me. For what can one do to
a syk man/that wyll take no me-
dycyne/peraduēture yf he be des-
pysed & neglect/he wyll wex wy-
ser/ yf he wyll not/ yet the fewer
that resorte to hym/ẏ fewer shall
ẏ cōtagyousnes of his disease in-
fecte. I wold fayn haue you with
me a few dayes. But I wold ẏ it
sholde not be to the damages/ of

ẏ christē congregations in Crete whiche haue ben but of late conuerted to ẏ trew fayth, and therfore they haue the more neade of a diligent hed/which may builde vpon the fundations now layed. Se therfore that thou mete with me at Nycopole/but not afore ẏ I send either Artemas or Tichicus thyder to be there for ẏ in my stede, lest thy deptyng sholde leue Crete destytute & as an Orpheline. Thou shalt not nede to feare that I wolde in ẏ meane tyme go any where els & so thou sholdest lese thy laboure/For I am purposed all this next winter to be at Nycopole which is a citie of the cōtre of Thrace. whē zeno which was sōtyme a ꝓfessour of Moyses law/& now a noble preacher of ẏ gospell. And Apollo whiche is a mā greatly aproued in ẏ doctryne of Chryst wyll depart frō

thens bryng them forward with
all the humanytye that maye be.
And se they lak nothynge ẏ shall
be necessarye for theyr iorney. yf
these offices of humanytie be do-
ne of the gentyles/that they will
for good maners sake bring him
forwarde yf he haue deserued it/
and geue hym sufficiently at his
deptyng vitayles & other neces-
ries to his iorney. I thynke it very
ryght that our men also/whiche
knowlege them selfe to be christē
men sholde lerne to vse suche gen-
tylnes/and to geue dus thankes
to them that haue well deserued
them/not ẏ they sholde by theyr
lyberalyte make them ryche/but
ẏ they gyue them suche thynges
as be necessarye for theyr liuyng,
when nede shall be. For it is not
conuenyent ẏ sythen they whiche
be alyenat from Chryste/be yet
taught of nature to geue thākes

to them of whome they haue ben holpen with ony benefite: chriſtē men ſholde be baren and vnfrutfull to them of whome they haue receiued ony good turne. As many as be here with me cōmende them to the. Do thou againe cōmēd me there to as many as loue me not with no worldly affectiō, but with euangelycall & chrysten charyte/whiche the cōmune profeſſyon of fayth doth gēdre in vs. The frebenefycēce of goodnes of god be alwayes w̄ vs all. Amen.

Thus endeth the paraphraſe of Eraſmus, vpō Paule vnto Tyte, Imprented by Johñ Byddell in London in Fleteſtrete next to the Flete Brydge

Tranſlated by Leonard Cox.

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